/9 cont./

114 This shows that nothing has changed since 1948, when Métraux,
178 following the accounts of Koch-Grünberg and other investigators
181 traveling through this region, quite justifiably wrote: "The
648 Shirianá are very warlike people who succeeded in dominating several weaker tribes" /cited in English/ (42).

42. Métraux, 1948, p. 861.

141 V. Physical Characteristics

With regard to physical characteristics, the Surára and Pakidái are identical. Their height is below average, for the men are only 1.50-1.60 meters tall and the women 1.40-1.50 meters.
142 Both sexes have soft but muscular body forms, yet frequently a protruding abdomen and often relatively thin legs. Since they
[291] always go barefoot, their feet have retained the ability to serve as prehensile organs for climbing tree trunks, and their toes are not squeezed together as much as in the case of civilized persons who wear shoes all the time. The considerable gap between the great toe and the second toe is striking (Ill. 14) (43). The color

43. Crevaux has already pointed this out in connection with the Oyampí Indians in French Guiana: "The great toe, very much set apart, always turns inward, while the third, fourth, and fifth are turned outward" /translated from the French/ (Crevaux, 1880, p. 76 and ill., left).

of their skin is very light, almost white. The forehead of the dolicocephalic head is often flat. Their broad noses with the nostrils directed slightly upward are noteworthy; the root of the nose, on the other hand, is narrow. The Mongoloid strain is clearly evident in the prominent cheekbones and the slanting, dark-brown, almost black-looking eyes. Between the slightly

Surára, Pakidái, Waica Shiriana

/9 cont./

142 pouting lips of a mouth that is never too large, there are always two gleaming rows of sound teeth. Their beautiful, always straight hair is a very dark brown. They all have a thick head of hair, but lose it in old age. No bald spot appears, however; the hair then simply looks as though it had been cut very short all over the head. Individual men have a thin growth of beard on [302] either side of the lips and on the chin; occasionally they pluck out the beard hair. The rest of their body hair is limited to the pubic region. Women pluck out their pubic hair, as well as their eyebrows and lashes. Young girls usually have well-formed, hemispherical, firm breasts, which, however, become slack and pendulous after the first child, although at that time the women have often not even reached the age of 18 or 19 years old.

114 142 These observations parallel the descriptions which Alexander von Humboldt gives of the Waikâ (Guaicas) and Guaharibo. He also describes them as tribes "with whitish skin color and very small stature." He adds, however, "the shortness of the Guaicas and the whiteness of the Guaharibos, /10/ whom P. Caulín calls [141] Guaharibos blancos, are equally exaggerated" (44). The Guaicas

44. A. von Humboldt, 1860, IV, pp. 113 ff.

measured by Alexander von Humboldt were "on the average four feet seven inches to four feet eight inches (according to the old French measurement)" (44) /see footnote above/, in other words, about 1.52-1.55 meters. Koch-Grünberg gives the same body height for the Waikâ (Waika) whom he met in Motomotó on the Uraricuera and whom he likewise describes as very light-skinned (45). In

45. Koch-Grünberg, 1923a, p. 293.

[141] another place Koch-Grünberg writes: "The Schirianâ and Waika of Motomotó were small people, on the average about 1.52 meters tall. In no case did the height exceed 1.55 meters... Older people had distended abdomens and thin legs... These people, who were by nature ugly almost throughout, were even more

Surára
Pakidái
Waica
Shiriana

/10 cont./

114 repellent because of the lack of any kind of body care" (46).
142

46. Koch-Grünberg, 1923a, p. 304.

Chaffanjon expressed himself in a similar manner, but even more disapprovingly, with regard to the Guaharibos: "Small and puny, thin limbs, a stomach enormously distended, hair long and dirty, a bestial countenance make them look repulsive. [291] They are absolutely naked; two men have a long and scraggly [411] beard; their complexion is lighter than that of all the Indians whom I have thus far mentioned; their only weapon is a stick" 114 /translated from the French/ (47). Finally, it should be men- 141

47. Chaffanjon, 1889, pp. 308-311.

tioned that, of approximately 40 adult Waikâ, Zerries established an average figure of 151.5 centimeters for men and 142 centimeters for women (48a).

48a. Zerries, 1956a, p. 186.

114 Comparisons show that the Surára and Pakidái have the same
142 physical characteristics as the Guaharibo, Xirišna, and Waikâ (48b).

48b. Only recently there appeared a work by the same author, "Beiträge zur Anthropologie der Waika- und Schiriana-Indianer im Grenzgebiet zwischen Venezuela und Brasilien /Contributions to the Anthropology of the Waica and Schiriana Indians in the Border Region Between Venezuela and Brazil/," which is supplemented by excellent illustrative material (Zerries, 1959, pp. 31-41).

It is therefore astonishing that Chaffanjon and Koch-Grünberg describe the Indians that they studied as so strikingly ugly. It

/16 cont./

484 season, or in case their banks are steep, a tree trunk is simply
491 laid across as a footbridge. To cross small rivers, for example, the Rio Deminisinho, a left tributary of the upper Aracá which empties into it one kilometer beyond the Cachoeira dos Índios, the Surára even use a regular bridge. The Rio Deminisinho is 38 meters wide at the place where it is crossed, and on either side
499 there are steep banks eight meters high. The bridge, which was built here during the summer, when the riverbed was relatively shallow, consists of 12 crossed tree-trunks 12-14 meters long, which were rammed into the riverbed. Over the places where they crossed, two thinner trunks were laid next to each other and fastened with liana lashings. At the projecting ends of the supporting posts, lianas form a sort of railing. Since they hang very loosely, however, they can scarcely offer a grip. To secure the bridge, both ends have been additionally anchored to thick trees by means of lianas. Because of this, the construction looks like a hanging bridge at first glance. Since it is one meter higher than the banks, however, small rung-ladders 60 centimeters wide are attached at either side and fastened with liana lashings.

484 While I always had to fight with great difficulty to keep my
491 balance in crossing this and other tree-trunk bridges, the Indians,
[481] men, women, and children, always strode across effortlessly, even when they were carrying a great deal of baggage. This may be connected with the fact that they hardly place their feet outward at all, so that one might almost believe them parallel (Ill. 17) (59).

[114]
• [141]

59. There are similar accounts by Crevaux with regard to the Oiana /Oyana/ (Rukuien /Rucuyen/, Roucouyennes). The investigator sought the reasons for this and believed he found them in the pelvis. The white women, too, he said, more than the men, walk with their feet placed inward, because their pelvis is wider. On account of the foot position, he concludes that the Indians also have a wider pelvis (Crevaux, 1875, p. 255).

Waica,[9] there seems to be a strong tendency towards bilocality. Although bilocal extended families are relatively rare,[10] their existence among the semi-nomadic Yanomama could very well be possible, since there do not exist any decisive economic factors which could strongly favor unilocal residence. Among the Sanemá of the Caura (incipient agriculturists) we have observed initial matrilocal with subsequent patrilocal residence and a rather formal initiation of common residence of the spouses. Polygyny is permitted and young girls are frequently married to men even before their first menstruation. The kinship system is of the Hawaiian type.

Local groups follow the suggestions of a headman in peacetime and receive orders from a war chief in wartime. There appear to exist at least two and possibly three different religious-medical practitioners among some of the subtribes, who (*hăwiawan*) represent their community at the court of a deified Culture Hero, who (*sabli*) regulate the groups' relationship to a host of animal and plant spirits, and who (*kăilala*) cure physical ailments of mainly non-supernatural origin.[11] The *sabli* (shaboliwa) seems to be the most important practitioner of the Waica, among whom the *hăwiawan* has not been observed.

Physical appearance. Two authors have recently reported on the occurrence of a great phenotypical variation among the Sanemá (Sematari)[12] and among the Waica.[13] They mention four different types with more or less specific physical features:

a. A minority pygmoid type with a general stature of less than 130 cm, light skin, fine-cut faces with a gay expression, small hands and small feet.
b. Relatively tall type, dark skinned, robust, stout, and with a wild facial expression.
c. Type of medium stature, round-headed, with a feminine expression, small nose, small mouth, and yellowish clay-colored skin. Some individuals have wavy hair and brown instead of black eyes.
d. "Mongoloid" and "semi-Tartaric" type with almond-shaped eyes, frowning expression, protruding forehead and pointed chin, thin beard, slim, and of medium stature.

We shall return to this observation in a later chapter.

9 Barker, 1953, p. 478.
10 Murdock, 1949, p. 35.
11 Wilbert, 1961a.
12 Vlasi, 1956, pp. 124-125.
13 Zerries, 1958.